

# BLUE GRASS BLADE.

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INTEREST OF GOOD MORALS.

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Charles K. Moore  
Editor



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STRIKE UP IN TOLEDO CHURCH.  
Toledo, May 4.—A full-fledged sym-  
pathetic strike is on at the Industrial  
Highways Mission.

It was called when the congregation  
denounced the pastor, the Rev. G.  
Hoover, and left the church. The  
procession moved up to a corner grocery,  
where services were held, while the  
Rev. Mr. Hoover continued to pray  
by himself.

For some time the Rev. Mr. Hoover  
had been asking the Sunday-school  
superintendent, Fred Hartman, to  
resign. The congregation wanted Hart-  
man to stay.

Criticism from the pulpit on the de-  
cision of the people precipitated the  
walkout.

It is said strike tactics were carried  
out in the evening also, and when  
Hoover attempted to conduct services  
bells were thrown at him.

LEWIS AND CLARK EXPOSITION.

It is a noteworthy fact that the  
Lewis and Clark Exposition is the  
first world's fair to be held west of  
the Rocky mountains which has se-  
cured the aid of the Government.

"And it is also surprising what an  
interest is manifested in the Exposit-  
ion by the people of the East. They  
see in the Exposition an opportunity  
to visit the Western country at a  
greatly reduced expenditure of money,  
and not only see the Exposition itself,  
but view the wonders of our Western  
scenery, and witness the great re-  
sources of the Northwest and the op-  
portunities afforded. The Great North-  
ern Railway passenger department  
has been flooded with inquiries as to  
the Exposition, and it is sure well for  
a big travel through the Northwest  
this year.

Send us a club of five subscrib-  
ers for the Blade at 50 cents each.  
We want to increase the circula-  
tion of this paper several thousand  
copies this spring. Do your  
part.

## HE ASSAILS

Bible for the Young

It Contains Stories "Obscene, Inhu-  
man and Cruel," Declares Rev. Fred  
C. Hauley.

"NO BOOK FOR CHILDREN"

Sunday School Teaching Is Denounced  
As "Farce, Dull, Weak and  
Cheap."

Chicago—The Bible as the text-book  
of religious training for the young  
is assailed and the current Sunday  
school methods of instruction are de-  
nounced as a farce by the Rev. Fred  
C. Hauley in an article on "Is the Bi-  
ble Necessary in Religious Instruc-  
tion?" in the current number of Way-  
side Tales. Lessons gathered from  
everyday life and not from biblical  
history are urged by the writer, and  
he preaches the doctrine of Walt  
Whitman that "the bull and the bug  
were never worshipped half enough"  
and that "a mouse is a miracle enough  
to stagger sextillions of infidels."

Sunday School Assailed.  
"The average Sunday school teacher  
has a weekly half hour's trial of pa-  
tience in a fruitless attempt to main-  
tain order," he says. "Fathers and  
mothers are obliged to coax and  
threaten in order to secure the atten-  
dant of their children, and the whole  
arrangement is coming to be thought  
of as such a pious, well-meaning farce  
that any one wishing to intimate that  
something is dull, weak and cheap  
simply calls it a Sunday school af-  
fair."

"We are still trying to get at the  
study of religion from the wrong end  
—that is, the remote, the distant and  
the historical. It has apparently never  
dawned upon the average arrange-  
ment of Sunday school topics that we  
could really study religion and in-  
culcate reverence and righteousness in  
any other way.

"We must always keep going to  
some Jewish history and old infallible  
writings, taking little account of the  
fact that God is speaking now and  
that we may become conscious of the  
things divine though the things which  
touch our lives in the closest and  
most natural relations, regardless of  
testaments, old or new.

Other Books Inspired.

"How long shall we go on supposing  
that the soul can only be made God-  
conscious through the study of one  
particular book or believing that rever-  
ence and righteousness have, some-  
how or other, been successfully confin-  
ed and forever shut up to one race  
and one book? The old superstition is  
still in the world that there is only  
one book that may be read and stud-  
ied on Sunday and that religion, for  
grown people or children, can only be  
taught by funneling it through some  
old testament or some new testament.

"Heaven forbid that we ever try to  
teach religion from things less sacred  
than these! Let all this pass for what  
it is worth. We know that many a  
man never opens the Bible nor has  
could not be easily dragged inside a  
church or a Sunday school because  
in his youth the Bible was made for  
his task book, and the unnatural  
and inhuman restrictions put upon  
him in the name of religion, one day  
in every seven, caused his soul to re-  
volt and forever drove him away.

Children Driven to Sunday School.  
"In many Sunday schools today if  
the boys and girls who attend can not  
be interested in rivalry of class punc-  
tuality, reward or merit or the banner  
idea, they have to be driven there by  
the parents. Why? Because lessons  
are so stiff and unnatural, are deal-  
ing with old historical subjects and  
and, however enlivened by illustra-  
tions and anecdotes, are always refer-  
ring to somebody who, in common  
parlance, is now dead.

"Who is not interested in the sun-  
shine and the rain, the love of home  
and friends and all that goes to make  
our daily common experience? I would  
rather my children were taught by  
these near and dear things to under-  
stand that the earth is the Lord's  
and the fullness thereof, than to have  
them taught that these things are se-  
cular and that the 'sacred and holy' is  
shut up in a particular, infallible book,  
which contains, among all its good

things, stories strange, obscene, inhu-  
man and cruel.

Can better Understand.  
"When children have been taught to  
know that a grain of sand is also an  
expression of the infinite life and that  
being such it is quite necessary as  
Jesus of Nazareth, since without it  
and the millions of years and process-  
es which alone made it possible, the  
master could not have subsisted when  
he came, then they can better under-  
stand, reverence, imitate and love him  
who went about doing good, and who  
was willing to die an ignominious  
death rather than to compromise his  
soul."

CONWAY HALL.

Messrs. Editors:  
A picture of the building presented  
to Dickinson College by Mr. Andrew  
Carnegie nears a stupendous job  
upon the Dickinson faculty. Mr. Car-  
negie gave the building with the ex-  
plicit understanding that it should  
bear Mr. Conway's name. Mr. Conway  
is, in all probability, an alumnus of  
Dickinson, but he is also an agnostic  
of the first water.

He uses his best endeavor to show  
up the shortcomings of Christianity  
and to cause the freethinker to laugh  
and be merry.

Whether Mr. Carnegie wanted to  
play a joke upon Mr. Conway or sim-  
ply vented his grim Scotch humor up-  
on the college will have to be inferred.  
Mr. Carnegie can afford to throw  
away his money, so that while he pays  
for his fun he still can chuckle at the  
way that he kills two birds with one  
stone.

Mr. Conway's "Life of Paine" is a  
pains-taking work and goes far to-  
ward rescuing Thomas Paine's name  
from the cloud of infamy that  
Christian enemies heaped upon him.  
Christianity is safe to be one of the  
Christian virtues, but the way it is  
handed out to heretics is a caution to  
slimmers. Thomas Paine's reputation,  
thanks to Mr. Conway and others  
has risen and thriven aside the moun-  
tain of calumny and soared to the  
highest place in American thought.  
As a patriot, when there was a dearth  
of patriots, and an iconoclast, when  
orthodoxy reeked with the stench of  
ignorance, he carried the dast banner  
of truth, as he conceived it.

A polemic in free thought Paine  
would stand beside Dr. Hale of Toledo  
or the late Senator Hoar. The one  
who would denounce either of the  
later would be regarded with contempt,  
yet Paine was in a position to do far  
greater service to his country than  
either of them. Without "The Crisis"  
it is doubtful if Washington had won  
out. Paine said: "These are the  
times that try men's souls."

Little did he think that when sur-  
se came to "men's souls" that  
those souls would place his soul on  
trial, and that their posterity would  
keep up the trial.

Dickinson College, having honored  
Monroe D. Conway at Mr. Carnegie's  
request, should honor Thomas Paine  
for the sake of truth. They have done  
so incidentally through the compli-  
ment and to Paine's defense. Paine's  
friend, John Paul Jones, has been hon-  
ored lately, and while "honors are  
easy" Paine should reap his share.

JOHN F. CLARKE,  
Arlington, Md.

WORRIED OVER SINS.

Owensboro, Ky., June 21.—As the  
result of a religious mania, Henry  
Ewing, twenty-two years old, shot and  
almost instantly killed himself at his  
home at Ramsay. Ewing had always  
been a moral youth, but for some time  
he had been possessed of the idea that  
he had committed unpardonable sins.

A few days ago he was discovered in  
a barn loft with a rope around a rafter.  
He was arranging a box from which  
to jump and strangle himself. He  
was closely guarded after this, but  
succeeded in getting a shotgun and  
shooting himself in the breast today.

DR. WILSON'S BOOK.

I hope that all of those who have  
subscribed for Dr. Wilson's book about  
his trip to Rome, on the occasion of  
the great infidel congress there, will  
send the money, \$1.00 to Mr. Hughes,  
who prints the Blade, if they have not  
sent the subscription to anybody.

I hope they will do this not only  
because I believe the book will be  
worth the money, but because it will  
help Mr. Hughes who will print the  
book for what is paid him for it.

## SUNNY SIDE

Yesterday I wrote an argument  
against the existence of a God based  
on the threatened destruction of the  
wheat by the rain while the tobacco  
crop, an injurious product, was grow-  
ing all the better from the rain. To-  
day, Sunday June 25, the weather is  
fine, and there is a prospect that the  
wheat may be saved, and now the  
question arises why, if God intended  
to save the wheat, did he give us  
trouble by making us believe he was  
going to destroy it.

But I am going to try to take a  
brighter view of things than I have  
done. I have said more about the  
wickedness of Kentucky, perhaps,  
than any man in the state, and that it  
is all true is abundantly sustained by  
reports made in the papers.

This state I have said over and  
over again, is celebrated for its pro-  
duction of whisky, tobacco, race  
horses and education. It is famous  
for its criminal record. But this is in  
its towns, principally Lexington, and  
in the feud districts in the mountains,  
while there are many excellent people  
who live in Lexington, and as a  
preacher, I found many exceedingly  
good people in our mountains, and  
when a year or two ago, I went to  
Jackson, the center of the feud district  
I never was more kindly received any-  
where, and a native there said to me,  
"You are safer here than in Lexing-  
ton."

Before writing this, I have thought  
over the state of morals of my neigh-  
borhood, living as we do, in the center  
of the famous Blue Grass Region. The  
worst case I could find is that of a  
man living several miles from me in  
this thickly settled country, who made  
a large fortune by means not really  
criminal, but not the most honorable.  
He gave to the church the largest  
amount of money that I ever knew any  
man except Carnegie to give to  
anything in Kentucky.

But once when I was asking money  
for some orphans, and people gener-  
ally were giving me about a dollar, that  
man gave me twenty dollars without a  
moment's hesitation. It is a dead en-  
dowed, and though I have heard a hard  
charge against that man, it was noth-  
ing compared with what thousands of  
men in good society are doing and I  
can never forget that twenty-dollar  
bill.

Ingersoll said, "Let us be honest"  
and all infidels have printed and spoken  
it many times. There are rich in-  
fidels, and when, at different times,  
we ask for money to help suffering  
and deserving poor infidels, how many  
twenty-dollar bills are sent in. Of  
the people who live around me in a  
radius of eight miles, the distance to  
Lexington, there is hardly one in a  
hundred who would call himself an  
infidel, and yet within that circle  
there is very little crime, and I sup-  
pose that there is hardly any where  
in any Christian land, in a circle of  
that size any more genuinely neighborly  
feeling, though in heaven Japan it  
would be better than here. I would be  
much surprised if in all that circle  
any one would decline to do me a  
neighborly act of kindness, and I sup-  
pose the average one would do fully  
as much for me, as I would for him  
or her.

That district does not include a  
saloon or distillery, but produces the  
finest race horses and the finest tobacco  
in the world. They are two very  
demoralizing influences.

I do not use tobacco myself, but  
raise it on the farm for others to use.  
There is much more to be said about  
the men around me who raise race  
horses are infidels and Christians,  
nearly all of them drink whisky and  
some of them too much of it, but in  
other respects, there are no more  
kind and generous men in the country  
and if I were to beg some money  
for orphans, this morning, there are  
no people who would any sooner take  
my word that it was for a good pur-  
pose and give me accordingly, infidel  
and Christian just alike, than these  
race horse men, and nobody is any  
more generous with his money than a  
whisky man, while a tobacco man  
is no more generous than any body  
else.

Still it is true that horse racing is  
demoralizing and produces much un-  
happiness and no happiness and no  
good in this country.

Money won on a horse race never  
made anybody happy, and a man who

believes he could be happy on money  
gotten in that way can never be hap-  
py from any cause, because he does  
not understand the nature of happi-  
ness.

There is no happiness except what  
comes from doing good to others, and  
the man who takes another man's  
money without giving him its value  
in something is injuring the other  
man.

On the other hand the race horse  
business is ruining many homes and  
bringing sorrow to many wives and  
children, and the same is true of the  
whisky business, a still greater de-  
gree, while the tobacco business is as  
great an evil as either of the other  
two.

Tobacco may not have as bad an  
influence in any individual instance  
as race horses and whisky do, but  
there are thousands of people who  
use tobacco where there is one who  
deals in race horses or whisky, and  
tobacco damages every man who uses  
it, and is generally the steppingstone  
to the use of whisky and the very fin-  
est land and hardest labor in all the  
Blue Grass Region are used in produc-  
ing tobacco.

I have then, no right to claim to be  
any better than my neighbors, but all  
of us who produce race horses and  
whisky and tobacco are doing wrong,  
and we all know it, and we can never  
have good consciences until we quit  
it. Our churches and our preachers get  
a very large part of their livings from  
race horses, whisky and tobacco.  
But I have got to stop right here,  
and go to cutting wheat on Sunday.

THE COURIER JOURNAL IS  
MAKING ATHEISTIC MORALISTS

In the Louisville (Ky.) Courier-  
Journal is an editorial from which I  
take the following:

"During the Boer war the British  
press was full of charges, some of  
which were openly admitted at promi-  
nent officials, of corruption in con-  
tracts for all kinds of war supplies,  
wholly inconsistent with Mr. Choate's  
claim of immaculate honesty. A recent  
report, doubtless unknown to the  
Editor at the time of his eulogy  
upon British honesty, has been made  
by a parliamentary commission, show-  
ing that in the first year of that war  
the Government lost \$35,000,000 by  
such corruption. How much more  
is to be charged to the same account,  
turned from the twenty years of the war,  
has not yet been disclosed, but this  
exhibit is sufficient to challenge the  
accuracy of Mr. Choate's allegation.  
The disclosure is in marked contrast  
to the claim for Japan, recently made  
by a prominent clergyman lately re-  
turned from that country, that graft  
is wholly unknown in the administra-  
tion of that country in time of peace  
or war."

The Courier-Journal and many other  
papers have drawn the contrast be-  
tween atheistic Japan and Catholic  
Russia, but in this instance the con-  
trast is drawn between the atheistic  
morality of Japan and the corruption  
of the highest exponent of Protestant  
Christianity.

Take the personal life of a man like  
King Edward and compare it with the  
abstemious and every way moral lives  
of men like Oyama and Togo and it  
looks like atheism ennobles and puri-  
fies men and women, while Christian-  
ity brutalizes and debases them.

In the light of such facts printed in  
our most influential newspapers, all in-  
telligent people are simply bound to  
see that religion does not make people  
good and that atheism does not make  
people bad.

The Courier-Journal alone, without  
any open advocacy of atheism is mak-  
ing more atheists than all the profes-  
sional infidel papers in America, and  
it is doing it simply by commenting  
the evil, and if professional infidel  
journalists and preachers have any in-  
fluence on the people, it will have to  
quit filling its columns with wrangling  
and bitterness about what people be-  
lieve, and simply devote itself to in-  
telligent effort to purify humanity by  
encouraging all good morals and dis-  
couraging all vice.

I have never, from any source, got  
any information that the Japanese  
edit papers or write books to teach  
atheism. They have advanced to the  
stage when they plainly see and under-  
stand that good morals are simply  
good, practical, no common sense, to be  
practiced just as intelligent people use  
the laws of sanitation, because they

(Continued on third page.)

## SUNDAY

Base Ball and Prohi-  
bition

I have as much health and strength  
as any man of my age in Kentucky.  
I am never a very hard worker, but  
I have been in the habit of doing more  
or less farm labor for seven days in  
the week for the last 20 years, but  
never until yesterday June 25, have  
I used horses or employed any hands  
to work with me on Sunday.

The weather had been so wet that  
the harvest was delayed and the  
wheat in danger of spoiling, and we  
started two machines in the wheat  
when Sunday proved to be a good day,  
two of my sons and I, working with  
them. We could have gotten hands  
at the regular prices, but paid double  
price.

It was so wet the first of the day  
that we could not get started until  
nearly noon. My wife and the cook  
brought us a nice lunch to the field  
and we had regular dinner at 3 o'clock  
at night, and I am up at 6:30 Monday  
morning to write this, and the weather  
is fine and we will have to harvest  
four or five days more. I never saw  
finer harvesting than I did yesterday.  
I making a full hand, in a responsible  
position, but not hard place. With the  
machinery we have, these days, har-  
vesting is easy labor.

It had been raining so long that the  
horses were tired of resting and fine  
trim for work.

One young man came along dressed  
in hot padded clothes, "base ball  
playing." He is quite poor, and we  
wanted to hire him, but he went on  
and played base ball. I have heard  
all the argument for base ball very  
many times. Base ball is debasing  
and demoralizing. It is doing more  
harm than horse racing and no good  
do with it.

We had an old man working with  
us. He is very poor, and is a hard  
worker. While we were working one  
of his sons came along with the base  
ball game. He was drunk and walk-  
ing up to his father cursed him and abused  
him, having a knife half open in his  
hand. I have not voted for about five-  
teen years and never expected to vote  
again, but while my sons and I stood  
ready to defend that old man against  
his own strong son, I determined to  
vote again, and vote as I used to do,  
for Prohibition.

The man who wants to keep up the  
liquor traffic simply that he may gratify  
his desire for liquor with all the  
crime that it is producing in this  
country is no moralist, and I do not want  
any such man to tell me what I ought  
and ought not to do.

Two of the worst of all the people  
in this Blue Grass country are Prohi-  
bition fanatics, and I do not know a  
single infidel who is a Prohibitionist,  
but there are some nice Christian men  
who are Prohibitionists and if one of  
these are nominated for any office, I  
shall vote for him. Of course I know  
that Prohibition has no chance in this  
country now, whatever may be the  
case in the future. I believe that some  
day it will come and if I do my part  
to help it that satisfies my conscience,  
and makes me happy and that is what  
I am trying to be. The Sabbath is al-  
most as bad an institution as the  
liquor traffic, and I shall do all I can  
to abolish any Sabbath. There is as  
much crime committed on Sunday as  
on the balance of the week. At the  
churches and in the saloons on every  
Sunday in Kentucky murders are com-  
mitted. It is unfortunately true that  
a majority of those who are in favor  
of stopping the liquor traffic are also  
in favor of Sabbath laws. I can not  
help that, but that does not make the  
liquor traffic right. I do all I can to  
stop both the Sabbath observance  
and the liquor traffic.

I am glad we worked in the harvest  
on Sunday, and thus set a good exam-  
ple to our neighbors and I am glad I  
have determined again to vote against  
the liquor traffic. The day is splendid  
and I am a glad old man.

If your subscription is due, and you  
can see from the label on your Blade,  
you will please remit so as to help  
us over the summer months.

## "BIBLE STORIES ARE MYTHS."

Biblical Authors Were Romancers of the Highest Type Declares Dr. John W. Peters.

(From Chicago Evening American.) Chicago ministers of the Episcopal faith were stirred today by the report from New York substantiating the declaration of the Rev. John W. Peters, pastor of St. Michael's Protestant Episcopal church, in which he has even more advanced grounds on the matter of his repudiation of Hebrew legends than advanced in his book, which received wide circulation at the time of its publication.

"Devout Christian men and women no longer accept these stories (the Hebrew legends) as the historical record of events, and not a few are coming to doubt the historical character of the patriarchs, or even of Moses," Author is Well Known.

Dr. Peters is widely known among theologians as a Babylonian explorer, archaeologist, discoverer of the tablets of Ur-Gur, King of the city whence Abraham came when the Jewish race was founded; discoverer of the site of the ancient city of Nippur, and author of many book on Biblical research.

The congress, before which his address was made, numbers among its delegates the most learned men of the church.

The fact that his assertions, which in an earlier day would have been regarded as the blackest heresy, provoked neither surprise nor comment, shows the changing trend of thought in the Protestant pulpit.

Dr. Peters told the delegates to the congress that he believed the characters in the book of Genesis were no more than myths, created by the Hebrew writers with a deep religious purpose, which had been abundantly justified throughout all history, but have no historical value whatever.

Myths! Myths! He Says The story of Adam and Eve in the Garden of Eden, of Jonah and the whale, of Noah and the Ark, and even of Moses—these are the "myths" which have been told in quiet homes by candle light to children, to great cathedrals, and in pioneer parish churches, to crowds of Christians hungering for the Truth, and by clergymen and teachers the world over and in all times.

They are the myths for which the nations have fought and martyrs have been burned.

And although Dr. Peters and the theologians who seek to disprove them doubt their actual truth, none or them believe that they have been productive of the widest good in spreading Christianity, and have fully served the purpose for which their narrators first told them or inscribed them on tablets of stone.

**Cherished Traditions** In the course of his remarks Dr. Peters said:

"I have heard much about the disturbing of faith, and I have the greatest sympathy with those who feel that we are taking away views that were sacred to them; for I love traditions, and it is hard to give them up."

But I have come in contact more with those whose faith has been shaken, not because it seems to them that teachers of religion are not prepared to meet present conditions.

"He who believes in the Bible is inspired and that the Word of God is sure will not be disturbed by the result."

"Some are afraid that if you take away those views, so long held sacred nothing will be. But since the book of Jonah has been subject to criticism it is held in a higher light than ever. There is no other book that has brought out as it has the true inspiration and made people realize that it is the eternal message to the world."

**Skeptical Over Flood**

The story of the flood of Adam and Eve and Cain and Abel, of Jephthah's daughter, of Joseph and Jacob, are all held by Dr. Peters to be partly or wholly mythological, or taken from Babylonian history.

But before he concludes he speaks of their tremendous value to religion, of the real light which they shed on history and the manners and customs of the times, and speaks of their purpose and inspiration with the deepest reverence.

And even though the myths are accepted as such by the children of those who believed them history, though the Bible as a narrative of fact is assailed from without and within the church, it still stands as the foundation stone of religion and as the inspiration of all literature.

The criticism of such men as Dr. Peters is not meant to shake but to confirm the faith in it of Christians, and its severest critics outside the church have never denied the value of the faith in it that has made it the book of all time.

It is now very common, in educated circles to reject the miraculous stor-

ies of the Old Testament and retain those of the New Testament, but they must, ultimately, accept the New Testament as the N. T. bases its claims to acceptance upon the literal truth of the O. T.

And more especially is this true of the famous story of Jonah and the whale, in the N. T. It is said by Jesus as a foreshadowing of his own resurrection, the central contention of the Christian gospel.

The mythical character of the miraculous stories of the N. T. is quite as evident as those of the O. T. and the origin of these myths of the N. T. from the stories of the Greeks, from whose manuscripts the N. T. was compiled, is more easily evident than the origin of the myths of the O. T. It did not originate, partly or wholly, among the Jews.

The story of the Jesus being born as the son of a god, by a virgin was a common one among the Greeks and other peoples at the time the Christian religion started, and phenomena of very conflicting and apparitions of stars, like the "star of Bethlehem," had been many times reported as accompanying the births of remarkable persons many times, and in various ages and places, before Jesus was born.

The stories of the resurrection of Jesus as given by the four gospels are very conflicting while the story as given, partly, by Paul conflicts with all of the gospels, so that there seems no reason why the miraculous stories of the N. T. should not be called myths, just as it is now common to call those of the O. T.

No intelligent man doubts that there was such a man as Mohammed, and while he taught much that was false no intelligent man can doubt that he did much good to his followers by leading them to abstain from liquor drinking.

In the same way I think the highest intelligence should recognize that there was in Jerusalem a man named Jesus who attempted to reform the religion of his people, and who, with his errors, taught many good things, as did also his disciples.

The good things that are taught in the N. T. should be accepted and the views rebuked should be rejected just as the teachings of other leaders of the people.

Certainly no man capable of appreciating truth, as Dr. Peters seems to do, can believe, now, that people go to heaven or hell, respectively, according as they believe, or disbelieve, the miraculous stories of the Bible. Plainly, therefore, all the good that can be in the Christian religion, as in any other religion, is in accepting the morals and enjoining the virtues which are taught by Christianity and by all other religions.

The disadvantage in having a church and religion is that people, from long teaching by mercenary priests, get from them, the idea that belief in unbelievable stories can be better than doing good to others, and the sooner such men as Dr. Peters realize that in all religions there is nothing of any value except doing good the better it will be for all of us.

## UNDER THE TEACHINGS OF THE PRINCE OF PEACE

The press announces that "a search of the school books of the town of Kokomo, Indiana, revealed the fact that 500 of them carried small caliber pistols, loaded with ball cartridges." This is but one phase of our Christian civilization. There are various others all of them from young America loaded down with shooting iron to the mature arsenal, and from the policeman with his pistols and bludgeon, to the cadets in our military schools, who are drilled in the art of war. And above these come the regiments of State militia, and those of our regular army, in their gorgeous military trappings, whose appearance throws the American public into spasm of enthusiasm.

Over and above all these are our modern battleships ready to steel out death and destruction. With this brutal spirit dominating the boys and men of the United States, is it any wonder the cry for blood is in the air? Is it any wonder that we had 15,237 murders in the United States last year, beside all those that were committed by "the boys in blue"? The school boys of Kokomo are not alone in carrying pistols. If a search were instituted among the boys in all public schools, or on our streets, the result would be appalling. The murderous spirit is running riot in the blood of Christendom. The armies and navies of Christian nations, and the bloody record in their civil systems attest this fact, yet Christians pretend to follow a Savior, whose they call, "The Prince of Peace." We are told in the Bible that Jesus Christ said, (Mat. 10:34), "Think not that I come to send peace on earth; I came to send peace but a sword; and

from the present conditions the object of his visit to earth has been literally carried out. This New Testament declaration is but an echo of what God said in Exodus 22: 27: "Thus saith the Lord God of Israel, put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man, his brother, and every man his companion, and every man, neighbor."

We are frequently told by Christians that they could not exist if they had not the consolation of God's word.

What consolation can be gotten from such passages of God's word as the above and hundreds of similar ones, is beyond my comprehension. The truth is, the Bible is a record of butcheries and horrors, and if every passage referring to murder was marked with red ink, the book would look like it had been baptized in blood.

The first man ever born on the earth, Cain, was, according to the Bible, a murderer, and murderers all through the scriptures, and the most prominent Bible characters. We even have the record that when God himself came to earth to save his creatures he was murdered by a mob that clamored for his blood.

Facing cold facts the men of Christian nations seem to have a natural born desire to kill and torture. The germ of this desire is found in the small boy who carries a pistol. He is evolved into the brutal bully of the community or the murderer dangling from the scaffold. The State maintains its murderous spirit by murdering those who take human life, and the nations foster the thirst for blood by the call to arms, sending men out to slay their fellows.

The President of the United States said recently that "a good soldier should not only be willing but anxious to fight." But why the need of soldiers and fighting? Why fire the blood of youth, by the magic role of thundering drums calling them to the field of carnage? And yet these very nations claim that their God is the "Prince of Peace."

The following from a leading Methodist Bishop will explain itself. Albany, Nov. 15.—Bishop Charles H. Fowler, one of the prominent bishops of the Methodist Episcopal church, said today to the General Missionary Committee of the church in session here:

"The Saxons are the center of power in all the world. The Saxon is a butcher of mankind. The Saxon is the robber of the races, but it is right that he should be, for he has a God-given mission to perform by one means or another."

Why even if we are the butchers we tell the truth. We met the Indian. He would not work so we scalped him. We landed on Plymouth Rock, and got down on our knees, and when we arose we went at the aborigines. We got over the Africans; we make them work for us.

"The Saxons, my friends is a bad neighbor. In all fairness this must be said, but give him time enough and he usually comes out at the top."

We should remember that the Saxons are the nations of the world, and the Bishops tell the truth "he is a bad neighbor" to the heathen and also to those of the household of faith. If he is not robbing and butchering the peaceful people, he is on the way to do so after his Christian neighbors, and "he comes out on top," as the Bishop says if murder and pillage will bring him there.

The Bishop is mistaken when he says we scalped the Indian because he would not work. It is a historical fact that the Indian was scalped because the white man bearing aloft the "banner of the cross" wanted to rob him of his land, and there is no doubt about him coming out on top. If the Saxon scalped those who do not work, church dignitaries would be in great danger.

The small boy with his pistol, the soldier with his musket, and the assassin with his knife are natural products of a religion whose guide book is a recital of bloody wars and brutal butcheries. There are crimes and horrors recorded in the Bible that the most blackened criminal of our day would recoil from. The thought naturally arises, if a loving God wanted to write a book to guide his children into spiritual and moral life to fit them for heaven, why should not that book be filled with good, pure thoughts, that will unseat the fountain of all evil that is in the human brain, if the Bible did not record them? Two thousand years of Bible influence has not yet brought the human family even to the threshold of civilization, and it never will

be brought there until Rationalism destroys the influence of the bloodiest book of the ages. There is hardly a single character in the Bible, taken in all its phases, that is an example of good morals and lofty ideals, and many of the most prominent figures in the Bible, if they were living today, they would be considered criminals fit only for prison or the scaffold. As the power of the Bible is destroyed the race becomes more humane and civilized.

John Calvin was a Christian and Ingelsoll was an infidel, yet Ingelsoll said and did more to humanize and elevate the human race than all the Christian saints and leaders in the calendar. To show that the world is growing out of the Bible savagery (the fact that there is a clamor for an expurgated Bible proves it. If the cruelties and horrors that are in the Bible had not been taught as Holy Writ, we would have no vast armies and navies, no red handed murderers, police with deadly weapons, or small boys with pistols. If the cruelties taught in the Bible, deadly weapons and strong drink could be eliminated crime and inhumanity would disappear and the human race regenerated.

If Susan H. Wilcox's "Right Living" were taught to children instead of the Bible, we would have no boys carrying pistols or youthful criminals filling our Houses of Reform. Through the ceaseless efforts of Rationalists the world is drifting from its Bible moorings, and when it launches boldly out on the sea of Reason, the race will become more humane and a new era will be ushered in. JOSEPHINE K. HENRY.

Versailles, Ky.

## MRS. HENRY'S PAMPHLET WOMAN AND THE BIBLE.

I have heard Mrs. Henry deliver this address twice, and have read it in print several times. I asked her long ago to have it published in pamphlet form. Now she has done so, and I am glad to come to me which I have read again with even renewed interest. It is a composition that will bear reading over and over again, and no Liberal can read it without being impressed with the wish that it could be placed in the hands of every woman in the land.

Mrs. Henry, strong in all her speech, is particularly strong in dealing with the woman question. She started off along that line and has kept it up with a burning zeal. She has the gift of prophecy in forecasting that men cannot be truly free, as long as their mothers are mental slaves, and it has been well that she has kept so close to the very basic principle of Free-thought propaganda.

One of the objections that there is an amount of Free-thought energy wasted. We do not work enough for effect. Our papers, all clever and brilliant, do not work with any prime or well directed purpose in view, and do little more than entertain those who are already converted. This is essential, to some extent, for people have to be entertained, to be interested; and it is all well to preach trying to be good, and preaching good, for professing superstitious, we must prove the same by example.

But first of all, the first great step is not to entertain converts, but to make converts, and there is no way in which we can practice good better than by spending our time and influence in this way.

Woman is the prop and support of superstition. I believe that it would be far more advantageous to our cause, if at least half our energy were spent in the conversion and emancipation of women. We should go about this in a practical and well directed manner, and for a starter, I would suggest the wide distribution of Mrs. Henry's pamphlet among women—not among women promiscuously, but among well selected individuals—among the leaders of church-work—those women who give evidence of brain, zeal and activity in the cause of superstition; go after the leaders, and place this pamphlet in their hands. Coming from a woman, it will speak to women, and by winning one such woman to our side, we advance farther than if we had converted twenty-five men.

The pamphlet is of thirty-two pages, and published in good style by Mr. Hughes. On the front-piece is the following:

DEDICATED to NATHAN F. GRISWOLD of Meriden, Connecticut For his splendid service, loyalty and generosity to the cause of Free-thought against religious superstition, ignorance and intolerance. In recognition of which a garland of gratitude is placed upon his venerable brow by JOSEPHINE K. HENRY, Versailles, Kentucky. I was more than pleased to see this

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thoughtful, fitting and deserved dedication to one, whom I personally know to be one of the most generous, unselfish and untiring workers in the cause, a man who gives without any ostension, who never lets his left hand know what his right hand doeth, and upon whose liberality the life of this paper has depended more than once.

On the last page and the cover is a list of quotations from the Bible, and the opinions of the church fathers regarding woman.

I know of no pamphlet with which more effective propaganda work can be accomplished, especially if it is distributed after the fashion I have suggested. You cannot afford pamphlets for all, so go after the leading women in church work. There should be a million of these pamphlets thus put out, and were such possible, the Free-thought cause would take a start that would surprise the people of this nation. What we want, what we need to do, in practical effort, to go right after the Christian woman, as the Christian woman goeth after the heathen—carry the gospel to them, and when we get the woman it matters not about the men.

Send honor to Josephine K. Henry and to Nathan F. Griswold.

J. B. W.

## A WOMAN WRITES ABOUT HANGING MARY ROGERS.

Hartford City, Ohio, June 21, 1905. Editor of Blade.

Shakespeare said "How noble is reason."

The writer is opposed to transporting a fellow creature to the happy hunting grounds by the contraction of hemp, for any crime. Why a body of men will come to ignore the moral law, which is God's law, as is being done in our so-called Christian land is fast finding out.

Our bear killing President and Bill of Germany, who kills elks for sport cannot hold a candle to Governor Bell of Vermont, for cold-blooded brutality, as he has asked for tickets for himself and a clergyman to witness the execution of Mrs. Mary Rogers.

We are not surprised at that, as our so-called Christian government preachers and priests and churches stand for hanging out a 2 by 4 statement president, members of Congress, Senate and governors of the different states should have tickets to see a poor unfortunate woman hung. Our ex-governor President and Cardinal Gibbon should be remembered with a ticket so that they may be sure that one woman will be kept within her sphere though it will require the strong arm of some male biceps.

If the churches were following the teachings of the man of Galilee, not a priest or preacher on the planet would be gotten to see an execution. That is where the preacher's brain leaks, and they do not preach or practice God's commandment, "Thou shalt not kill."

Neither the preacher nor the press condemn the brutal law of hanging. Who makes the laws? Demagogues of the hoodie stripe. Who enforces them? The Judges of our courts. Tracewell, controller of the currency, says that 40 per cent. of the federal judges are corrupt, and should be impeached, and that 90 per cent. of our circuit judges are corrupt.

That is the class of hoodlums that run our Christian land in America. Our president and our 5 by 4 statesmen and preachers would devote a little of their time to ascertaining the cause of crime and then apply the remedy and remove the cause of crime which is the license system of the liquor traffic the cause of 90 per cent. of all crime, the hangman, hoodie statesman, and corrupt judges would go out of business. M. M.

A private postscript gives a woman's name. The propriety of capital punishment may be debatable, but the Bible abundantly sustains it, and Jesus taught the use of the sword.

If there are to be hangings, I think it probably best that governors and preachers should see some of them and I do not see how government can avoid capital punishment.

Good law-abiding people have a right to the protection of the law and I do not see how they are to have that protection without the execution of a large class of criminals, who are not deterred by the fear of prisons.

The liquor traffic is the source of such a constant source of crime that it is astonishing that any civilized people allow it; but the Bible sustains liquor drinking.

I said to a fellow prisoner in the penitentiary, who had been a saloon keeper, "Half the people in here are in here for liquor drinking." He said, "Yes; three-fourths of them."

All judges are corrupt. So is every body else.

If anybody is to be hung, it seems to me that the woman Mary Rogers, ought to be.

She murdered her husband for the insurance on his life, and murdered her infant simply to get rid of it. There seemed to be no evidence that he was unkind to her, or that she was insane. Such people cannot be happy themselves and are a continual menace to others, and I do not see why they may not be dealt with just as we would with mad dogs and snakes.

J. B. W.

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# ABOUT THE ZACHARY-HAYNES MATTER.

New Hope, Arkansas, June 8, 1905.  
Mr. C. C. Moore.

Dear Sir:—I see in your paper a libelous report concerning the prosecution of James W. Zachary, by sectarian bigots and infidels in southern Kentucky. I am reliably informed that C. B. Crossland was not employed by the court to take the testimony in the case of prosecution against J. W. Zachary and that he took only part of the evidence of Miss Haynes and that the part which you published is a garbled form of her evidence which you omitted to publish the fact that she swore on the stand that whatever happened between herself and Mr. Zachary, happened in the presence of Mrs. L. E. Penn and her sixteen year old son and now sir, if you are not a liar and slanderer, a coward and a cur, unwilling to do justice to a man whom you have wickedly maligned, I challenge you to print in your dirty Blue Grass Blade the enclosed copy of the judgment of the court in the case about which you have made so much ado, in your endeavor to smother the character of the man who has been bold enough to expose you in your home county and city. You will note that the court completely exonerated Mr. Zachary from the malicious charges which infidels and sectarians have made against him and in case you refuse to publish the judgment of the court please return to me and I will see if there is any other way to expose a man so villainous in his attacks upon preachers and churches as you have been.

Respectfully,  
WILLIAM T. CHAMPION  
(Copy)

J. S. Peal, Justice's Court,  
Call Term, Oct. 14, 1904.

J. S. Peal, Judge Presiding,  
Court of Ky. Piff.

Vs.  
James W. Zachary.

## PROCEEDINGS OPINION AND JUDGMENT.

This day, this case coming on for trial and the defendant James W. Zachary being before the court, the commonwealth represented by Jacob Corbett, County attorney, Shelbyville and Cain, and the defendant represented by Messrs Reeves & Tharp and S. J. Mourmon.

The parties having announced ready for trial. The commonwealth had introduced and sworn Miss Ida Haynes, who testified that the defendant at the residence of Thos. Penn in the town of Bandana, Ballard county, Ky., in August 1904, placed Penn arms around her, and that she testified was in the room in Penn's house, used and occupied by the defendant and that Mrs. Laura Penn and her son Lee Penn, a grown young man was present in the room at that time. That she testified to see him and that Mrs. Penn remarked, "You all behave yourselves." That on another occasion either the next day or a few days thereafter that she was sweeping the hall, when the defendant came out of his room and that she testified to see him and that the defendant started toward her with outstretched arms and she threatened to strike him with the broom and he then desisted and passed on to his meal and Mrs. Penn advised her to be younger soon about fifteen years of age were present on that occasion, and that there were all the times or occasions when the defendant made any improper advances toward her and that he behaved himself as a gentleman on all other occasions. That in a few days thereafter she communicated to her cousin Mr. Page, the same facts that she has here related. She admitted that she had said to divers and sundry persons in and around Bandana, that the statements she now made were not true. The defendant was then introduced, sworn and testified and contradicted all the statements made by Miss Haynes. The defendant then introduced and had sworn Mrs. Laura Penn, who testified that she was present in the room on the day and occasion described by Miss Haynes, the witness for the prosecution and that said defendant did not put his arms around the said Miss Haynes, that he made no effort to do so, that she did not hear them, "You behave yourselves," or any remark of that kind or import. The same facts were testified to by Lee Penn, Mrs. Penn also testified that nothing of the kind or character detailed by the witness Miss Haynes had ever occurred in the hall ever occurred at all; in this Mrs. Penn was thoroughly corroborated by T. M. Penn.

The defendant then introduced and had sworn several ladies and gentlemen living in and around Bandana, of the highest respectability and entitled to the fullest credit, who testified that they had conversations with the said Miss Haynes, the prosecuting witness and who heard statements made by her that it was not true that the defendant had placed his arms around her, or had offered or proposed to do so, and that his conduct toward her on

all occasions had been that of a perfect gentleman and in the conversations and statements she emphatically denied that she had ever told her cousin or any one else of the conduct which she had sworn the defendant was guilty of.

The foregoing are the prominent facts adduced on the trial, from which the court finds there is no reason whatever to believe that the defendant is guilty of the offense charged or any other offense. And the court finds that he is completely exonerated from the same. The court further finds that the defendant has been guilty of no conduct such as ascribed by the prosecution and has been guilty of no conduct in this matter unbecoming a moral and upright citizen and gentleman and he is therefore discharged, the prosecution dismissed and his bail exonerated.

Order court now adjourns.

You are evidently a Christian and, as such, you claim that your religion has a refining and kind influence upon the character of the man. Certainly, no body will think that the language you use to me is kind and gentle and patient and good. Ordinarily such a letter as that written to an editor would simply be thrown in a waste basket and no more thought of it, but I want to help you and help your friend and my friends and myself by being kind to you. What Mr. Zachary was reported to have done is certainly a small matter as compared with many things that the newspapers are continuously reporting preachers as having done, and Kentucky certainly has not the reputation of being a model in morals.

If I knew preacher Zachary to be innocent of this or of any other charge that might be brought against him, it seems to me that I would take pleasure and pride in defending him, because it is a good policy if there were no higher motive, in showing that an infidel can be just and generous to a preacher.

Your severe language does not add anything to the force of what you say. On the other hand people who are wrong generally use the hardest and most unkind language and people who are right are generally most moderate in their utterances.

To the people who judge of this matter there is no more evidence that the Christians who opposed Zachary are any more "sectarian bigots" than any other Christians.

You ought to be able to see that an infidel would naturally have no prejudices between two religious sects engaged in a religious quarrel.

It is to the interest of infidelity to have Christians quarrel and they would naturally always suppose that both sides are wrong, which is almost certain always the case, but any body can see that they would have no interest in taking sides between two religious sects engaged in a quarrel.

You evidently belong to the sect that calls itself "Christian" and that is more generally distinguished as "Campbellite," and this is evident from the fact that no member of any of the other religious sects engaged in this quarrel. The Baptists are the most numerous religious sect in America, and your sect is one of the small and local ones and for you to call that big church sectarian bigots does not sound well.

Rockefellers, the richest man in the world is a Baptist, and the importance of churches, like pretty much everything else, is generally measured by the amount of money they have.

Rockefeller is certainly a kindly man, while but few people who may read this will ever have heard of you before.

I never heard of you before and of course I know nothing about your standing and reputation and you seem so official evidence of your own good character and no certificate and seal of any officer that you send me a true copy of an official document, but I suppose it is accurate and there seems to be no material difference between what you write and what I printed.

You say you are reliably informed that Crossland was not employed by the court, but you do not give the name of your informant nor any evidence of his reliability.

Crossland sent me, with his report the testimonials that are common in such cases and I only printed what pertained strictly to the facts in the matter, as I understood them. I do not remember that the presence of other parties was mentioned in the report sent me.

You use abusive language to me and then ask me to do you a favor, not even sending the postage for the return of the manuscript that is common in such cases.

I don't believe that anybody will think that you would have accommodated me in any matter if I had asked you to do so in a style as abusive of you as you have been of me, and I believe that almost anybody who says that I, an atheist have written to you in a better spirit than you, a Christian,

have written to me. You had no other alternative for your outside of your own religious sect would have printed your matter and I doubt if any paper even of your own sect would have printed it.

It is not reasonable to suppose that a man living in Arkansas would know more about this matter than people living in Kentucky and especially those near the place of the alleged occurrences. Your letter would have had more force if it had come from some party and especially some disinterested party, living in Arkansas. I don't see anything in all this that is calculated to impress any body with the beauty of Christianity. Try to be a better and kinder man. You will do more good and will be happier. Abuse and bitterness do not prove anything and they hurt you and hurt any body or any cause that you may want to defend. I am getting old and have seen a good many of the sorrows of this life and even if you could know that all you say against me is true I cannot see how, if you are a good man it can make you any happier to add to the sorrows of my life. Be honest with yourself and think over what I say to you and I believe you will conclude that you have done wrong and I hope you will be better in the future.

Be a good man, write me a kind letter and say you are sorry for what you have said to me, and I will feel better just as I feel better for having tried to answer you kindly.

## THE COURIER JOURNAL IS MAKING ATHEISTIC MORALISTS

(Continued from first page.)

make men more comfortable and happy right here in the present life, and they are too intelligent and too practical to try to make their people moral and happy and make their government stable and sound by an alleged system of rewards and punishments in a dim and distant life after which nobody has enough faith to practically influence his life. In America from New York City down to Lexington, all under Christian control, there is hardly a town, country or state, where it is not recognized that the officials are robbing the people, and the anarchy of Russia is very far more reasonable than that of Chicago and of American organizations in which infidels and Christians are working heart and hand to hand and anathema to pursue, because what is called an anarchist in Russia is a man who is trying to establish there exactly the same kind of a government that the anarchist of America is trying to destroy here. We not only have anarchy among infidels, but that sentiment is growing fast among them and hand to hand with infidels and infidel organizations and you will not find in any infidel paper an open, honest, earnest repudiation of either free love or anarchy.

The whole of the conflict at Chicago is the outgrowth of anarchy equally supported by infidels and Christians, and this country will again be in civil war as fierce and horrible as that of forty years ago, unless the good people of the country, infidel and Christian, combine against the bad people in the country.

All laborers have the perfect right to combine in peaceable unions to advance the price of their labor, and all employers have the perfect right to combine in peaceable unions to keep down the prices of labor. Whether the union is in the business of the world, or in the business of the world, it is not. I am a combination of employer and laborer and I see no occasion for my going into any union. But when a man says that he will not work unless they join his organization, and he resorts to acts of violence resulting in the wounding and killing of men who simply want to work for their wages as they have agreed to take from their employers that is anarchy and outrage, and that sentiment is being defended just as much by infidels as by Christians, as organizations are to be relied upon for morals and peace and happiness, and we must rely for the salvation of this country upon people, whether Christian or infidel, who, like the Japanese, have before them the one idea of doing good to others and not upon people whose only conception of morals is to believe or disbelieve the Christian religion. With that sort of a sentiment in America, we could have all the peace and happiness here that even a "prominent clergyman," of the Christian faith, admits, exists among atheistic Japanese. Infidel newspapers are working to gether to suppress the great truth that nothing but personal morals of the people and the desire to make others happy by doing good ourselves can have any people happy.

All who owe for subscription are requested to please pay up or honor the drafts that we are making on them by the New York collecting agency.

## CHINESE AS EXEMPLARS AND WOMEN AS AIDS.

Rev. T. T. Eaton, one of the Louisville preachers that has embarked in the enterprise of sending a moral wave over Kentucky, held the Chinese up as exemplars to U. S. Christians in his sermon on February 15th. He said: "In China a law was passed to the effect that for every bank that failed, the banker should be put to death. A crude law this was, but do you know that after that statute went into effect there was no more bank failures in China?"

When it comes to vengeance the Christians demand a rap for what their Bible says "resist not evil." "do good to those enemies," "return good for evil," "forgive those who despitefully use you," "forgive not only seven times, but seventy times seven." When they have no punishment to fit the crime they cite the Chinese as having a law to fit the case. When the clergy have to cite the methods of the Chinese to help stay the tide of crime that threatens to submerge Kentucky, it is an open confession that Christianity as a moral force is a signal failure. Neither religion, nor vengeance of the law will ever conquer the criminal tendency that is running riot in the blood of Christendom. "We have been faithfully tried for 1900 years, and we have the results to show. Beside citing the wisdom or the justice of the Chinese to help the church stay the tide of crime, the clergy are loudly calling woman to help them in their exertions. What would the church do if it did not have woman to call on in time of its need? The other Louisville ministers may want the help of women in this moral cataclysm, but surely this can't be T. T. Eaton. He sat in the ante-room while her message was delivered. Dr. T. T. Eaton, the leading Baptist minister in this city, arose and said:

"I am opposed to hearing this woman. It is unscriptural for a woman to hold a body of men in an official capacity."

Several of the preachers were in favor of hearing the woman, but the objections were too pronounced. "If you fellows intend to run that thing down my throat," said Dr. Eaton, "you can do it, but I'll not hear her."

Suppose the women of Dr. Eaton's congregation should refuse to hear him in his "official capacity," he would be a clerical Othello with his occupation gone. This is exactly what they are going to do, and when they think for themselves, and realize their silenced and subjugated position with the ecclesiastical hierarchy about their necks. The cry goes forth from the church that the criminal classes have no upper hand in society, and women are called on to help to bring about a better moral condition. It forgotten that woman is the original sinner and every crime in the calendar is laid at her door. One has need to read very far in the Bible to find that, but a mystery is connected with this whole thing. Though woman brought him into the world, she has been cruel enough to dump nine-tenths of it off on man, and he is paying the penalty in prison and on the scaffold, while woman who is responsible for all sin and crime virtually goes scot free, and the preachers call on her to help reform or punish the criminals. Woman's diplomacy in this line looks like 30 cents. Yet this feminine diplomat "must not address a body of men in an official capacity."

It does seem strange that when morality is at low ebb, that the Heathen Chinese should be cited as an exemplar, and woman who brought sin into the world, who is "unworthy to address a body of men in an official capacity," should be called in to help the church elevate the morals of society.

JOSEPHINE K. HENRY.  
Versailles, Ky.

## INFIDELITY AND MORALITY IN THE MAGAZINES

The literary magazines are more influential as teachers of infidelity than the professional infidel publications are from the very fact that infidelity is not a specialty of literary maga-

## PRICE LIST MEN'S NEW MODEL 16 SIZE WATCHES

HAMPDEN: "No. 104," 22 Jewels, \$22; "105," 23 Jewels, \$26; "Wm. Kinley," 31 Jewels, \$23; same, 17 Jewels, \$12; "General Stark," 17 Jewels, \$10; 18 Jewels, \$8; 17 Jewels, \$6.50.

WALTHAM: "Riverdale Maxims," 23 Jewels, \$20; "Vanguard," 22 Jewels, \$20; "Riverdale," 17 Jewels, \$21; "P. S. Bartlett," 17 Jewels, \$12.50; 18 Jewels, \$9; 7 Jewels, \$6.

ELGIN: "No. 165," or "162," 21 Jewels, \$49; "270," 21 Jewels, \$25; "243" or "246," 17 Jewels, \$12; "17 Jewels, \$11; "241," 17 Jewels, \$12; 18 Jewels, \$8.50; 7 Jewels, \$6.

CASE: All the above is the saw Model, thin Silverine Screw Case. In Fabry's, Crown or Deuber filed gold screw case, guaranteed by manufacturers for 20 years, artistic hand chased or plain, \$3.95 more; hunting, \$5.00 more. In 25 year case, \$2.00 more than in 20 year case. In cases guaranteed for all time, screw, \$8.00, or hunting, \$10.00 more than in Silverine case. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shop-keepers"), an accurate time-keeper and if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where, and which you cannot price intelligently and buy everywhere. Also of die-work (stamp) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—find watch is new and perfect—you are safe to buy them where price is lowest. I pay freight on application.

## LADIES' GOLD WATCHES.

Large (4) size Migia, Waltham or Hampden, 20-year gold filled latest style, artistic hand-chased, 7 Jewels, \$10; 15 Jewels, \$12.50; 16 Jewels, adj., \$17. Small (3) size 7 Jewels, \$11.50; 15 Jewels, \$15; 16 Jewels, adj., \$18. "Riverdale," extra fine, \$26. In 25-year case, \$1 more. In 14k solid gold case, \$10 to \$20 more. Later with diamonds all in plush box, prepaid, with guarantee.

## CHAINS.

Long Guards, latest style, soldered links, upals or other sets in silver, rolled plated, \$4, \$15 and \$22. Best Filled Gold, \$2.50, \$3 and \$4. Extra heavy, \$5. Solid Gold, \$9, \$10 and \$25. Gent's Chains, same variety. Orders filled from any catalogue at same price or less. Cash refunded at option.

## DIAMONDS, PEARLS, OPALS, ETC.

I am an expert in this line and will save you 20 per cent if you will order of me.

Send for price list of Jewelry, Freshouth Bags, Rings, Silver and Plated Ware, Optical Goods and My Tract, "Theism in the Crucible," free.

## OTTO WETTSTEIN

116 N. KENSINGTON AVENUE LA GRANGE, ILL.

zines and they are naturally supposed not to be biased in the matter of religion.

The things that militate most against religion are the facts that are continually occurring and that bear on the morals of the people and discoveries that are all the time being made.

The best magazines and newspapers print these just as they would any thing else that is of importance, and as they are not suspected of any sinister purpose in such publications these so where professional infidel papers would not be allowed and their influence is thus enlarged.

Together with such publications, the moral tone of these magazines will be improved.

McClure's Magazine prints that in a popular magazine there are 15 pages of advertisements that McClure's would not have, I suppose it alludes to advertisements of an immoral nature.

Prominent among these immoral advertisements are those of liquor dealers. Twenty five years ago in Lexington, the leading newspapers advertised such drinking saloons. They will not do that to-day. It would be so offensive to the moral sentiment of the people would lose more by the decrease of patronage than they would gain by the advertisement of a saloon. But a fine brewery and distillery, these papers publish just the same as ever, though common sense and common honesty say that the man who sells the beer and whisky by retail is just as good as the man who manufactures them, but, as yet, there is enough to hypocrisy in the people to pretend that a rich Protestant or infidel distiller is necessarily a better man than a poor Catholic saloon keeper, and as the distiller gives his money to the Protestant preachers and the Protestant churches and the Catholic saloon keeper, does not the Protestant preacher gladly take into his family, the paper that advertises the distiller while he would refuse to allow in his house a paper that would advertise saloons.

Since starting this article, I have gotten McClure's Magazine and looked at its long list of advertisements. There is not in it a single advertisement of any kind of liquor nor is there in it a single advertisement of the doctors who profess to cure the unnumberable diseases of immoral men that appear in newspapers. Just as soon as Lexington newspapers find that public sentiment will not sustain them in advertising distillers, they will quit it, and no sooner and that will be when the Protestant preacher of Lex-

ington declines to take the "tainted" money of the distiller, and that will be when the intelligent preacher is willing to recognize, what he now knows, that religion does not make morals and that will probably be some years after I am dead.

Take a preacher who is living luxuriously without labor and "tainted" money is just as good to him as any other. The banks and butchers and bakers and candlestick makers, all take it, and tainted or not tainted that makes it all right.

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To  
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Tickets will be on sale June 17th 18th and 19th, at One Fare (Plus \$1) for the round trip with final limit of June 24th. Extension of time may be had to July 14th, upon deposit of ticket and payment of \$1.

Ask ticket agent for particulars.

\$1.25  
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AND  
RETURN  
QUEEN & CRESCENT ROUTE  
SUNDAY  
JULY 2

Special train leaves Lexington 7:30 a. m. Tickets good only on date of sale on special train. Returning leave Cincinnati at 8:30 p. m. same date.

Ask agents for particulars  
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## THE RATIONALISTIC MOVEMENT IN THE UNITED STATES.

(By Josephine K. Henry.)

Nothing is more apparent to even a casual observer, than that the established Church of England, and the Protestant Episcopal church in the United States are rapidly drifting to Roman Catholicism.

Conditions in both these countries give evidence that the Romanists and the Anglican Ritualists have a complete understanding with each other. To the world the Romanists and the Ritualists pretend to hate each other, but actual conditions prove that it is only a deeply laid Jesuitical game to land the Episcopal church in the bosom of Rome.

The High Church men all deny that they are drifting to Rome, and the Low Church men say the accusation is correct and that the church is being betrayed and pulled by Jesuitical methods into the power of the Roman hierarchy.

The secular and religious press portray the signs of the times with great emphasis.

When an influential and wealthy Protestant sect gives every evidence that it is allying itself with Rome, it is time for the true American to ask: "Whither are we drifting?"

The encroachment of Romanism that now menaces American principles was prophesied by Lincoln, and the utterances of R. C. prelates that "America will be Roman Catholic within fifty years" show that the peril has increased since Lincoln's day.

Since our press gives evidence that it is largely under Jesuitical censorship, since American citizens are summoned to Rome to answer for the crime of loyalty to American institutions; since the President of the United States consults with R. C. prelates, and coquets with the Pope of Rome; since there are thousands of politicians in our land ready to barter away the principles of American liberty for any office from policeman to president, surely it behooves Rationalists of every type to keep a close watch on the Protestant sect that is turning the tide toward Rome.

A spirit of unrest in the Protestant sects of the United States is general and what will be the ultimate fate of Protestantism cannot now be surmised. There is but one branch of Protestantism that seems to have an ultimate object in view and that is the Protestant Episcopal.

All the others are tossing about on the sea of uncertainty, recasting creeds, eliminating dogmas and appealing for support through social features and the spectacular in modes of worship.

"Where are we at?" seems to be the one question at church councils that receives no answer.

The Episcopians alone know where they are NOW, and to what port they are steering. If the laity do not know, the clergy do, and they have selected an underground route that leads to the bosom of the mother church, aping the Ritualists of England. A Romanist party has risen in the Episcopal church, and its Jesuitical methods are delivering the church over to Roman hierarchy.

It has become a fad in England and the United States for Ritualists of immense wealth to join the R. C. church until the Episcopal church in both these countries is a hot bed of Roman Catholicism.

Of all fads the religious fad is the most virulent, and the apists to keep the social and religious pace set for them, will sacrifice conviction, silence reason and betray country to keep in the swim.

England never did heartily espouse Protestantism. Scotland and the other Protestant countries of Europe feared the breach with Rome and England consented in a half-hearted manner.

The Church of England was always a giant imposture. It never stood for anything, and was the result of a diabolical and base court intrigue.

J. M. Davidson in speaking of the founding of the English Blue Bird, Henry VIII, the first "Defender of the Faith," came to what very faith of which the "Holy Father" had constituted him titular "Defender," is one of the strangest and most disreputable stories to be found in the pages of universal history. How any Anglican "High or Low," "Broad," square or perpendicular, can contemplate the origin of his National Zion, and the unsavory character of its first "Head," without feelings of revolve and abhorrence passes the wit of man."

There was a ritualistic crisis in England recently, and one is now near at hand in the American church.

The Roman party is composed of the ecclesiastical officials of the church councils and so adroitly have they usurped power that the majority of the laity have been unaware of their betrayal.

This Roman party daily grows more aggressive.

They publish now a monthly paper at Garrison-on-the-Island, called the "Lamp."

There are no dark lantern methods about "The Lamp." It openly commits itself to a policy of "reunion with Rome."

The following editorial speaks of itself: "The Lamp says:

"Protestants who glory in their sectarian divisions, yes, and Anglicans who glory in their separation from the Apostolic See, glory in their shame! Where lies the remedy? We have to acknowledge the fact that our fathers made four hundred years ago and by concerted action to take the necessary measures which will in due time heal our schisms and make us Catholics indeed by reconciling us to the Universal Father of Christendom and reuniting us with the Holy Roman church, the Mother and Mistress of all churches, in which resides the seat of supreme authority, the center of Catholic unity, the chair of the blessed apostle Peter, to whom our Lord said: 'Thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.'"

"The Terminus ad Quem of the Oxford movement seems to us to be by logical and divine necessity the re-submission of the English church to the supreme authority of the Holy See, and God's way of accomplishing this is to multiply the Catholics within the Anglican fold until they possess the keys of the kingdom wrested by force from him into the hands of St. Peter, to whom our Lord originally gave them."

"The Lamp" instructs the faithful, "how to say the rosary" in the following manner:

"I salute thee, Holy Mary, daughter of God, the Father, and entreat thee to obtain for us a devotion like thine own to the most sweet will of God."

"Holy Mary, mother of God, pray for us sinners now and at the hour of our death. Amen."

"I salute thee, Virgin Mother of God and Son, and entreat thee to obtain for us such union with the Sacred Heart of Jesus Christ, our Lord and our Lord, as will lead us to the conversion of souls. Hail Mary, etc."

"I salute thee, Immaculate Spouse of God, the Holy Ghost, and entreat thee to obtain for us such yielding of ourselves to the Blessed Spirit which we may never give Him in thought, word, or deed, but in all things He may direct and rule our hearts. Hail Mary, etc."

Not edict from a Roman Cardinal from the Vatican was ever more severely Romanish than the above, yet the Episcopal church poses as the Protestant Episcopal.

A demand for an American Pope is loudly made.

In the current issue of the Churchman, a leading Episcopal paper, a chief executive for the Episcopal church is demanded in a leading article, which declares that a chief executive is as necessary for a church as for a nation.

The schools have canonized clergy of the Episcopal church that have instituted orders of monks and nuns, among them are "The Paulist Fathers" and the "Fathers of the Holy Cross" whose superior is Father J. O. S. Huntington, son of the Bishop of Central New York, and their methods are the same as those of the Romanist Paulist Fathers and Jesuit missionaries. Catholic clubs are being formed in the P. E. church where clergy and laity are required to pledge themselves to promote the union with Rome, and acquire valuable real estate to be the property of the church.

The proposition to change the name of the church to the "American Catholic church" has been defeated in a majority of the diocesan conventions the past year, but the star chamber Jesuit policy will be pursued until the Protestant Episcopal church is eliminated from the denominational calendar.

To couple the words American and Catholic from a religious point of view is a travesty. As well couple the words false truth, free delivery and vicious virtue.

To a good Catholic the deadly brand of heresy is upon all the wilson, patriotism and sacrifices of the founders of the Republic from Washington the great Episcopalian to Jefferson an infidel, and Paine the Deist. American principles have nothing whatever to do with religion of any type, and so to increase the power of Rome in the American Republic is to play the role of Benedict Arnold, and coll a viper around the heart of liberty.

Vicar Fillingham, a leader in the anti-ritualist movement in England, came to the United States a few months ago to help to stem the tide of Romanism in the American church.

The following letter was addressed to Vicar Fillingham by the headlight of the Episcopal church Bishop H. C. Potter of New York.

Cooperstown, N. Y., C. Fillingham, Vicar of Hexton, England:

Dear Sir:—In the public prints of yesterday I find a letter from you addressed to me, and later this letter reached me through the mail. You call yourself a clergyman of the Church of England. A clergyman is usually a gentleman and aware that he may not print a private letter until its receipt has been acknowledged by the person to whom it is addressed. That you are a lunatic is more likely, for only a lunatic could suppose that a church in New York is governed by the laws of the Church of England or that you could compel me to enforce or obey the laws of the Church of England. The rector of St. Mary the Virgin possesses my respect and confidence, and though his modes of worship may be as little to my taste as to yours, he is not following them without my privacy or knowledge. I have advised him, therefore, to apply for a detail of police and have instructed him, in case you or your followers venture in any way to interrupt or interfere with the services, to direct the police to throw you and your associates into the street. Happily, we have a law in the State of New York which deals summarily and effectually with disturbers of the public worship. Very truly yours,

H. C. POTTER, Bishop of New York.

This letter is a fine expose of the lovely Christian spirit and type of Protestantism possessed by this Bishop and it would have been appropriate for him to have ordered the singing throughout his diocese of the hymn:

"Blest be the tie that binds,  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

This is the Vicar's reply to Bishop of New York.

Fifth Avenue Hotel, New York. Bishop Potter, Cooperstown, N. Y., Rt. Rev. Sir—

I am in receipt of your very violent and insulting letter of yesterday's date. I suppose so extraordinary a professional Christian minister.

You are or affect to be, unaware that open letters are frequently written to public men. You are also apparently unaware that the church of which you are an officer has declared itself to have no intention of offering in anything from the doctrine, discipline and worship of the Church of England. I suppose that you are also unaware of the fact that the ritual of St. Mary the Virgin does differ from that of the Church of England.

You are in your own choice expressions and describe this as "lunacy," but it is certainly a singular exhibition of ignorance. I note that you condone and are privy to the illegalities and lawless practices by the rector of St. Mary the Virgin. I also note your threat of physical violence—that you, a minister to "throw" us into the streets; but I can assure you that no threats will affect those who are prepared not only to act, but to suffer in the cause of Protestantism.

Very truly yours,  
R. C. FILLINGHAM, Rector of Hexton.

In a recent issue of Munsey's Magazine the Bishop of Fou du Lac, Rt. Rev. Charles G. Griffin, in an article on the question of the current in the Episcopal church. He begins his article with this statement: "God is a ritualist."

What a Bishop does not know about God is not worth knowing, and this one settles at once the question of the religious proclivities of the Deity.

The picture of this prelate with a series of ecclesiastical titles appears with the article.

"The Bible says 'man is made in the image of God.'"

Not presuming to express an opinion on the facial beauty of a son of God, made in his Father's image, we cannot refrain from saying if the costume of the Deity is like unto that of the up-to-date ritualistic Bishop it is stunning in the extreme, for surely "Solomon in all his glory was not arrayed like one of these."

It does seem that after donning all their ecclesiastical millinery and regalia, and bedecked robes, there would be little time left to "worship the Lord in the beauty of holiness," save souls, or make overtures to the Pope of Rome.

The majority of the laity of the Episcopal church are the victims of a gigantic conspiracy, but the tide is now running too high, and too strong to be checked. The laity have been too busy laying up treasure on earth, and calling themselves "materialists" to resist the serpent that has coiled itself about their altars.

The signs of the times portend that the doom of the Anglican church is sealed, and that in the near future it will cease to exist and its name be obscure.

Its clergy with some exceptions will be safely landed in the Roman communion together with the ritualistic enthusiastic, and religious apists, but largely the majority of the laity will drift to Rationalism.

Despite the established church Roman Catholicism is now the power behind the throne of England and wherever the Episcopal church has a foothold run the threads of papal diplomacy.

The ritualists in England are trying to alter the Coronation oath, and the declaration against the Transubstantiation.

They are striving to open the throne of England to a Romanist. To repeal the Bill of Rights, to throw open the office of Lord High Chancellor of England and Lord Lieutenant of Ireland to Roman Catholics and to open diplomatic relations with the Vatican. They have succeeded in passing the "Educational Bill" forcing the poor to pay taxes to support ritualistic teachings in the schools, delivering the cause of education into the hands of the clergy.

Ritualism is the same in the United States as in England, and the alliance with Rome is fraught with danger to American institutions.

It is not time we were asking what this coalition with Rome means, and what influence it will have on the destiny of the Republic? A pebble can change the current of a mighty stream.

Better an enemy in open honorable battle than in an ambush.

The Episcopal church is daily proving itself a traitor to our government that has protected its religious liberty and even robbed its loyal citizens by releasing it from taxation.

Roman Catholicism and Anglican Ritualism are one and the same thing, and they stand together opposed to freedom of conscience, opposed to the separation of church and state; opposed to the education of the masses, and are both staunch defenders of the "divine right of kings."

Like the wooden horse of the Greeks before the walls of Troy they are full of armed enemies to the American Republic.

The disintegration of Protestantism, the drifting to Rome, and the compact Federation of all Roman Catholic organizations is evolving the religious Armageddon of the future which will be between Rome and Rationalism.

If "the Temple of Liberty" is ever destroyed on American shores, the blood of its defenders will be upon the hands of those who by subtle intrigue set the tide running toward Rome.

Versailles, Kentucky.

## THE ROME BOOK

Mr. Hughes is now at work setting up the book, and will get it out as soon as he can. He will have to put out the blade and attend to book work, consequently cannot let the publication interfere with his general duties. He thinks he will be able to complete it within the next six weeks.

I had intended putting it in paper binding, as there is not enough money to finish it in cloth. A cloth binding costs 14 cents per copy, and the publication of 1500 copies, alone costs \$210. Mr. Hughes has agreed to publish the book for what he may be able to make out of it, and consequently has assumed considerable risk.

Eight hundred copies have been subscribed for, a hundred of which have not been paid. Those who have not paid will please send money to Mr. Hughes at once.

There will be a second edition. Judging by the sale of Dog Fennel, Mr. Hughes expects the whole 1500 to be taken up, and depends upon the demand for the book to enable him to put a binding on it, and make a little besides, which he will greatly treasure.

All those who have not paid, and who wish to subscribe, will please write direct to Mr. Hughes.

I feel that the demand for the book will be large, and possibly greater than there will be books to supply it, so, no mistake will be made by those wanting it to give their orders immediately.

In speaking of the merits of the book, I wish to be modest. Most of you know about what to expect, as you have been long familiar with my writings. I will only say that I do



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not believe you will be disappointed. I am not the thesaurist nor will you have found in Mr. Moore, and while my book will lack some of his spice it will make up along other lines.

The letters I have already published, refined down somewhat, and considerably added there to will be included in the work. But the greatest interest will be found in my Italian observations—that sacred country being a fertile field to draw from. Be sure of getting a book, order at once.

J. B. WILSON.

CHURCH DESTROYED BY LIGHTNING.  
Newport, Ky., June 21.—The Twelve mile Baptist church, located three miles east of Alexandria, was struck by lightning early this morning, during a severe storm and destroyed. The bolt struck the belfry and in less than half an hour the entire structure was reduced to ashes. Farmers saw the flames, but were unable to save the edifice.

Lightning shattered many trees and the wind played havoc with the orchards. Crops overtopped and lowlands were inundated.

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